

EXPOSITION OF ROMANS

Message #21

Romans 6:1-10

The Apostle Paul taught a Gospel of pure grace; a Gospel of no works and no law. But at the same time he did not teach a Gospel of license. Any Gospel presentation that is accurate to grace will leave people being able to present the argument that goes something like this - "If justification is by pure grace, then I can do whatever I want because my works don't count." That is the very argument Paul expected.

Justification is not sanctification and Paul knew that, but justification is designed to produce sanctification and Paul also knew that. Once we have been justified our lives should change.

However, some believers actually sell out or prostitute the grace of God. They say they believe on Christ, but then continue on in some sin or vice which they never face nor confront. There are those who look at God's grace and use God's grace as an excuse for sin.

Romans is a powerful book and Romans is a positive book with a wonderful message - the pure grace of God. But if the grace of God is not changing our daily lives, quite frankly, what good is it? Theology must change us! Biblical instruction must make an impact on us or it is useless.

GOD HAS DECLARED US RIGHTEOUS AND SO IDENTIFIED US WITH JESUS CHRIST THAT ALL OF OUR SIN IS GONE, AND THIS REALITY SHOULD MOTIVATE US TO LIVE RIGHTEOUS AND HOLY LIVES.

Romans teaches the pure grace of God found by faith in Jesus Christ, but Romans is not a license to sin; it is a book that becomes an impetus for godliness.

DISCUSSION #1 – God's grace is never to be a motive for continual sin. **6:1-2a**

This first discussion comes on the heels of Paul's statement in Romans 5:20-21. In those verses, Paul sets forth the idea that the more we have sinned the more God's grace is evidenced when we are justified.

Paul knew some foolish, twisted theologian would respond by saying, "Well, if the more we sin the more God's grace is evidenced, then we should just continue to sin so that we may more and more demonstrate the grace of God."

Sin is terrible in the mind of God - it got Satan and one third of his angels expelled from heaven. It got Adam and Eve expelled from Eden. It put God's only Son on the cross. It will send people to hell. It will bring misery to the life of a believer - he will lose the ability to mature, lose joy, lose fellowship with God, lose fellowship with others, lose peace of mind, lose confidence in salvation, lose eternal rewards. **God does not think sin in the life of a believer is cute.** "Are we to continue in sin?" Look at verse 2 - "May it never be!" May we never think like that!

Since we have been declared righteous, how could we ever want to go on sinning? God has an abhorrence for sin and the more we are developing in His grace the more we too will have an abhorrence for sin. God's grace is never to be a motive for continual sin.

If we are presenting the grace of God properly, the possible argument of continuing in sin is potentially there. In other words, God saves a person forever and Paul obviously knew this. When God's grace is accurately presented we can expect this argument - "Then a person can just go out and sin all he wants."

DISCUSSION #2 – Our identification with Jesus Christ is to be a motive for continual righteousness . **6:2b-10**

There are two specific realities that Paul wants us to know:

Reality #1 - We must know our theological identification . **6:3-7**

There are two specific identity facts that Paul wants us to know:

(Identity Fact #1) - We must know we have been identified with the death of Jesus Christ.
6:3-7

The word "baptize" needs to be clearly understood in this text. The literal meaning behind the Greek word "baptize" is "to dip in dye." Baptizo, which comes from the Greek word "Bapto," carries with it the idea of putting something which is one color into a dye and leaving it in the dye so that when you bring it out it is a different color.

When it comes to understanding the theological meaning of "baptism," a good word to remember is identification . In any Biblical baptism, something is being identified with something else.

Now the baptism to which Paul is referring in these verses, is the baptism that so identified a person with Jesus Christ that his status was completely changed and his sin was gone. That baptism is none other than "Spirit" baptism.

But this text has nothing to do with water baptism for three main reasons:

- 1) The only baptism that can place one into the body of Christ so completely is Spirit baptism (I Corinthians 12:13; Colossians 2:12; Ephesians 4:5). According to John 1:29-33, having sins taken away is definitely connected to Spirit baptism.
- 2) The verb "baptize" is passive , meaning the person had nothing to do with the action of baptism but was the recipient of the action.
- 3) Water is not mentioned or is even remotely connected to this context - Paul is speaking of a baptism of God, which literally connects one to Jesus Christ, which is Spirit baptism.

What Paul is saying is that in the mind of God, when you believe on Jesus Christ, He judicially considers us dead to sin. In fact, in the mind of God, we were set free forever from our sin (**vv. 6-7**). Look carefully at **verse 7** - we are free from sin in the mind of God. That word “freed” is the word justify. We have been judicially declared free from our sin, the moment the Spirit of God identifies us with the work of Jesus Christ on Calvary.

Now here is the point - since according to judicial decree of God we have been freed from sin, we no longer have to serve it or continue in it. The same Spirit that baptized us into Christ empowers us and enables us to live for Christ. Sin should no longer dominate our character.

(Identity Fact #2) - We must know we have been identified with the resurrection of Jesus Christ. **6:4-5**

We are so completely identified with the work of Jesus Christ in the mind of God that we cannot even stop ourselves from sharing in His glory.

In the O.T. the stress was on death and blood. An animal was brought to a sacrifice, it was killed and its blood was shed. However, in the O.T. sin was never taken away, it was covered. “The blood of bulls and goats cannot take away sin.”

That is where the resurrection becomes of momentous import. In that one act, the work of Jesus Christ was so fully accepted in taking away sin, and God so fully approved of His work on our behalf that He raised Him from the dead. **The resurrection is proof of our justification.** The resurrection is proof positive that the justifying work of Jesus Christ is completely accepted and approved (Romans 4:25). The resurrection proves God has set us free from our sin.

Dr. S. L. Johnson has well said:

“Thus in our Mediator and Representative Jesus Christ, there on the hill of Golgotha we hung with Him. We were placed in the tomb of Joseph of Arimathaea with Him, and when He arose on the first day of the week, we arose in Him. This is our position and relation to Him.”

Not only is the resurrection proof that our sins are gone, it is also proof that we will be resurrected to share in the glory of God (**vv. 4-5**).

Reality #2 - We must know our eternal destiny. **6:8-10**

This identification with Jesus Christ guarantees we will live with Jesus Christ forever. Our destiny is fixed. He went to the cross one time and forever settled our eternal destiny.

When we believed on Jesus Christ, we became so secure in our destiny that we cannot ever change it. We will see Jesus, we will reign with Jesus and we will live with Him forever.

The theology of these verses should affect us in three ways:

1. We should walk in newness of life. **Romans 6:4** - Our steps should be more and more godly, less and less like the old sinful person we once were.
2. We should not be a slave unto sin. **Romans 6:6** - Although we will sin from time to time, no sin should ever enslave us; we should be enslaved to God.
3. We should be living our lives unto God. **Romans 6:10** - We should be living our lives as people headed to His glory.